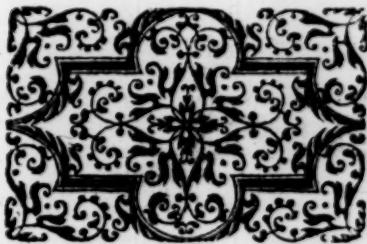


THE
IVRY
OF
INQVISITION
De Jure Divino.

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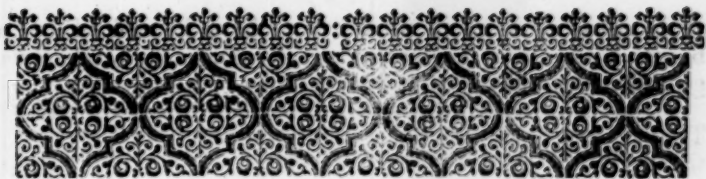
THE
NAVY

INNOVATION

Dr. J. A. D. D.

REPORT OF THE

NAVY



THE IVRY OF INQVIVISION DE FVRE DIVINO.

VWhether by Divine Right it is lawfull
to inflict punishment upon the offending
Lordly Bishops ; yea, or no.

They who being within the Church , have offended against Faith and discipline ; let them know the rigour of Princes : and let the Princes power establish that discipline, which the distressed Church is not able to execute upon the neckes of the proud, Saith Isidorus in his booke of Authority and care of Kings.

TO inflict punishment upon the offending Lordly Bishops is no unholy thing, but is a thing both lawfull, just, and right.

The Argument.

Argument

TO inflict punishment upon evill doers is no unholy thing ; But the troublers of the Church and State are evill doers ; therefore Lordly Bishops being troublers of the Church and State ; it must needs appeare that they are evill doers. And *Conclusion* so it must needs of consequence follow, that to inflict punishment upon the offending Lordly Bishops it is no unholy thing, but lawfull, just, and right.

To prove that it is lawfull to punish evill doers, Saint Peter saith , That we ought to submit our selves to the King, and to the governors set over us by him for the punishment of evill doers, 1 Peter 2. 13. 14.

And

And Saint *Paul* saith, If thou doe that which is evill be affraid, for hee beareth not the sword in vaine; for he is a minister of God, and a revenger to execute wrath upon that man that doth evill, *Rom. 13. 4.*

2. To prove that the troublers of the Church and State are evill doers. The Prophet *Jeremie* saith, that the Lord is against them that Prophesie false dreames, and doe tell them, and cause the people to erre by their lies, and by their lightnesse, as it is *Jeremiah 23. 32.* And how have our Lordly Bishops and Prelates prophesied false dreames, and endeavored to corrupt the Church with errors; and by their lies and lightnesse troubled the whole land: nay, all the Kings Dominions, from

theodoretus,
ooke 1. cap.

o.

the office of
Bishop.

consideration whereof, that saying of *Constantine* is no more but justice, If the Bishops (saith he) move troubles, by my hand they shall bee punished, for my hand is the hand of Gods Minister.

The office of a Bishop is to teach the People truth; and to instruct them in the waies of peace and love; Therefore our Lordly Bishops who have set up lies and fallshoods in stead of Truthes, and have moved troubles in stead of Peace and Love? have much abused that holy office, unto which they pretend they are called.

reason.

The Reason (why to inflict punishment upon the offending Lordly Bishops is no unholy thing) is plaine: Because the Lordly Bishops are movers of troubles in the Church and State.

low they
ve trou-
ed the
church.

1. They have beene movers of troubles in the Church, both by their establishing of Popish Ceremonies; and by their Lordly Government.

1.

By their establishing of Popish Ceremonies; by binding the consciences of men to the observance of them: as setting up of Alters, Images, and Crucifixes, wearing of Surpluses, bowings, Chringings and the like: Of which Saint *Paul* warned the *Colossians* to take heede of, saying, beware least any man spoyle you through Philosophy and vaine deceit, after the tradition of men, after the rudiments of the world, and not after Christ. And Saint *Ambrose* saith, that by good right, we are to condemne all new things that Christ hath not taught, even all such things saith he, are to be judged detestable, and to bee defied.

Booke of
gins.

2.

By their Lordly goverment, in silencing and punishing holy Ministers, and neglecting and passing by the too great abuses of others, of whom the Prophet *Ezekiel* speakes (saying) will ye pollute me among my people for handfulls of barley, and for peeces of bread, to slay the soules that should not die, and to save the soules alive that should not live, *Ezekiel 13. 19.* and as the Prophet *Malachy* speakes, now wee

call

call the proud happie, yea they that worke wickednesse are set up, *Malachi*, 3. 15. It is not long since we might have taken part with Saint *Austin* in his lamentation, nay the time of comfort doth now consist chiefly in hope; This thing saith he, doth grieve mee, that so many things wholesomely commanded in the holy Scriptures, are not regarded, and that our times are full of so many presumptions, that he hath beene more sharply punished which with his bare feet hath touched the earth in the octavas, then the drunkards, &c. *In his 119 Epist.*

II. They have also been movers of troubles in the State, and that both with our neighbour nations, and also among our selves.

By troubles with our neighbour nations; in so much that had not God beene mercifull to us, our land ere this might have beene a wofull desolation, with our streets full of blood, and our fields full of dead unburied Carcasses, whilest wee having our Swords embred in the bloud of our neighbouring united nation of Scotland, and their State. swords also perced into our sides; all being the subjects of one King: In the midst of this wofull tragidie, we might have beene all surpris'd by a forraine enemy; witnesse that great Spanish fleet, with all their munition, wives, and children: But ever blessed bee our good God who hath preserved us. *How they have troubled the*

By troubles amongst our selves, by compelling to ungodly, and unlawful oathes, by abuses in their unjust proceedings in their Courts; but we now hope to see these cockatrice egges crushed to peeces. *1.*

Excellent is that saying of *Cyrill*, we travill saith he, earnestly in this thing above the rest, that the Ecclesiasticall estate may remaine sure, in such sort as is seemely for the glory of God, and fit for our times, that it may continue in peace and tranquility by common consent without variance, that it may be quiet in Ecclesiasticall matters, that godly religion may be preserved, and that the life of such as are chosen into the Clergy and Priesthood, may be cleare from scandall. *17. Epistle to Theodosius*

Let us but consider what the issue of their proceedings might produce; should they have gone on in bringing Popish ceremonies, superstition and Idolatry into the Church, as may appeare by their jestures, by their ornaments, and by their actions. *The end of their ceremonies.*

By their jestures, in their bowings, and adorations before the Altar, with their faces towards the East, or at the name Jesus, as if God was inclosed in the Altar; as if the East were fuller of Gods Majestie then the West, or other parts: And as if the name Jesus was above or before the name of *Iehovah*, all which is Idolatry and superstitious. *1.*

By

2. By their ornaments, In that they would make us beleeeve that holiness is in the Surplice, Cap, Tippet, or Cope, above other garments: that the Altar is holier then the rest of the Temple; and that the Temple walls make them people holy. And by these ceremonies our Lordly Bishops and Prelates would have us to worship God, which is nothing but Idolatry and superstition: therefore saith the Prophet *Ieremiah*, Trust ye not in lying words saying, the Temple of the Lord, the Temple of the Lord, are these, *Jer. 7. 4.*

2. By their actions, In that they assume to themselves Lordly titles, and rule over other Ministers; which our Saviour Christ reprooveth saying; if any man desire to be first, the same shall bee last of all, and servant to all, *Marke 9. 35.* This indeede is the practise of that great Idoll of *Rome* the Pope. But oh that all our Lordly Bishops, and idle Prelates would call to minde that saying of Saint *Austin*, O brethren most deare (saith hee) If the best of men at the last day of Judgement shall scarce be able to give an account for themselves, what shall become of our Idle Lordly Bishops, and dumbe Prelates; at whose hands so many soules shall then be required.

in his 7.
Homil.

These superstitious ceremonies belong to *Rome*, that great whore of *Babylon*; but our reformed Churches cannot digest them: It hath been found recorded in the ancient records of *London* remaining in *Guild Hall*, that when King *Lucius* sent to *Rome* to *Elutherius* the Pope, to know the customes, lawes and there established; that so the same might be practised here in *England*, he received this answer: ye may saith he reject the lawes of *Rome*, but the lawes of God can ye not reject; ye have received saith he, (through the Grace of God) the lawes of God and the Doctrine of the faith of Christ into your Kingdome; you have the old and new Testament in your Realme; take out of them by the grace of God, and advise of your selves a law, and by that law, through Gods sufferance rule your Realme. But be you Gods Vicor in that Kingdome but blessed be the Lord who hath put it into the Kings heart so to doe without sending to *Rome*, for should wee not have sent to *Rome* for lawes of discipline, we should have found *Elutherius* dead, and in stead of his grave counsell, nothing but Idolatry and Superstition: and if our Lordly Bishops had not such counsell from *Rome*, I wonder how they met with all their Romish Ceremonies: But now happie is this our Kingdome since our gracious King doth now advise with his subjects in calling that honorable and happie assembly of Parliament; to establish the lawes of this our Realme, according to the

the waves of God written in his holy word and that since the Pastors are become brutish, and have not fought the Lord, *Ieremiah* 10. 21. our gracious King himselfe is the true Vicar of God, and maintayner of his holy lawes; allowing no lawes in his Kingdome but the lawes of God.

Yet albeit these prophane Prelates, (as *Calvin* faith) would turne *In his comment on Iſa*
 and withdraw us from under this government, yet will we hold
 our selves fast unto it, because we assuredly know our
 selves to belong to it; and leave them to your
 Majesties further consideration, and to
 the high and Honorable assembly
 of Parliament.

13. 13.

FINIS.

the mercy of God, living in his holy word and thus facing the Father
and becoming holy and having no thought of his flesh. As we have seen at
the time of the first year of the Gospel and the history of the
holy Father; all things are in his hand and the Father is

God.

Yes, it is this presence of the Father (as Father) which would make us
and with him from now on, we have no other Father but
our Father and our Father is the Father of all things.
Thus to belong to him and have him to our
Father is the Father of all things and to
the high and honorable Father
of the Father.

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